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Kaiserswerth
Deaconesses.

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KAISERSWERTH DEACONESSES.

INCLUDING

A HISTORY OF THE INSTITUTION,

THE

Ordination Service and Questions for Self-examination.

By A LADY.



LONDON:

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AND NEW BOND STREET.

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**Should this work produce any profit to the author, it will
be given to the Kaiserswerth Institution.**



P R E F A C E.

ON my return to England, after a residence of two summers in Germany, during which time I had employed myself in visiting many schools, hospitals, and other institutions, it was suggested to me that some account of my visit to Kaiserswerth might be both useful and interesting.

A few years ago it would have been necessary to preface this by a defence of Sisterhoods in general; but recent events have dispelled much prejudice: it is felt, that although much remains to be done, a step was taken in the right direction when the first band of fourteen nurses was sent out, the only ones considered sufficiently trained of the two hundred and eighty lady volunteers. It is no longer necessary to show how much work there is to be done in hospitals, schools, workhouses, penitentiaries, prisons, and poor parishes, this has been done by

abler hands ;¹ but it occurred to me, that a more detailed description than that given six years ago by Miss Nightingale of an institution, in which she was herself trained, and which has since that time added many new features, might assist those who are considering the best way of turning to account the wasted energy of our countrywomen, of those whose highest happiness it would be, like Mary, Joanna, and Susannah, to follow CHRIST (S. Luke viii. 3), and listen to His words, as He tells His Apostles of the good seed sown by the wayside, which, if left exposed, will be devoured by the birds of the air,—when He speaks of the thorns and thistles, the fashionable restraints and worldly pleasures, which prevent the bringing forth much fruit,—of the self-indulgent spirit, which receives the Word with joy only when it does not interfere with comfort and reputation, but withers away in the cold blasts of contempt, and draws back when told “Thou art beside thyself.” There are many, who when they pray to God to comfort and succour all who are in trouble, sorrow, need, sickness, or any

¹ “Account of the Institution for Deaconesses,” Hookham. “Eastern Hospitals and English Nurses.” “Ismeer.” Mrs. Jameson’s “Sisters of Charity and Communion of Labour.” “Ecclesiastic” for January 1855. “Hospitals and Sisterhoods,” Murray.

other adversity, cannot be satisfied with giving a small portion of their money, who tremble at the thought of being numbered "with the women who are at ease, with the careless daughters," who desire to offer themselves a lively sacrifice. O that CHRIST would take us by the hand ! He has but to speak the word, " Daughter, I say unto thee, Arise," and we shall arise and minister to Him ; then will the scorners acknowledge, we were only sleeping, and our souls will magnify the LORD.

But we must not expect any seed to take deep root and bear fruit in a day ; the Apostles and deacons of the early Church went through a period of probation. Some will be called, who cannot be chosen for the work ; who want that combination of wisdom and devotion required in those sent to prepare the way where CHRIST intends to come. (S. Matt. x. 16.) There are many difficulties in our way, but we must not call them impossibilities ; for if we believe with Pastor Fliedner, that the order of Deaconesses was founded by the Apostles, we shall not be afraid, that in restoring it, we are doing any thing to endanger the truth. In a short published account of the Institution for Deaconesses, Pastor Fliedner thus writes :

“The Apostles of our LORD, on the first establishment of the Church at Jerusalem, besides their spiritual duties, had undertaken to provide for the bodily wants of the poor. (Acts vi. 2.) They soon however found it inexpedient for them to leave the Word of GOD and serve tables, but at the same time were unwilling to entrust the care of the poor to unsystematic charity. They therefore desired the multitude of the disciples (Acts vi. 3) to look out seven men of honest report, and full of the HOLY GHOST, and of wisdom, who should be called *Diakonoι* (i.e. servants) of the poor. The disciples chose seven men whom they set before the Apostles; and when they had prayed, they laid their hands on them. (Ver. 6.) Before their appointment to this office in the Church, the deacons were required, according to the directions of S. Paul, to pass through a probationary trial. (1 Tim. iii. 10.)

“Soon after this it was found necessary to appoint also female deacons, because they were better able to attend upon the women and children, and the Church could more easily obtain access by their means to the Jewish and heathen women, than would otherwise have been possible, when we consider the restraints imposed upon women *in the east*. S. Paul mentions Phœbe, a (*διακονος*)

deaconess of the Church at Cenchrea (Rom. xvi. 1), desiring the Christians there 'to receive and assist her in whatever business she had need of them.' He intreats the brethren at Philippi (Phil. iv. 3) to help those women which laboured with him in the Gospel. He greets Tryphæna and Tryphosa, the labourers in the LORD, and Persis, who laboured much in the LORD. We hear also of the daughters of Philip, who prophesied.

"The deaconesses were some of them widows (1 Tim. v. 9, 10), from that class of persons for whom the Church must have provided. Some were unmarried, as Tertullian¹ and Epiphanius² at the end of the second and beginning of the fourth century tell us. Like the deacons, they were ordained to their office by the laying on of hands.³ Some were advanced in years, but many were admitted young, because a strong constitution was required in those who undertook to nurse the sick. Besides caring for the infirm and poor, they visited prisons,⁴ instructed as catechists the female candidates for baptism,⁵ anointed

¹ Tertul. de Veland. Virg. c. ix.

² Exposit. Fid. n. xxi.

³ Concil. Chalced. c. xv.—Constit. Apost. lib. viii. c. xix.
See Coteler, Vol. II. p. 407.

⁴ Coteler. not. in lib. iii. c. xv.

⁵ Hieron. com. in Rom. xvi. 1.

the dead for burial, and performed other offices as servants of the Church.

“Their successful labours excited the hatred of the heathen. In the persecution under Trajan, at the beginning of the second century, two deaconesses were brought to the rack, but remained faithful. In S. Chrysostom’s time, towards the end of the fourth century, forty deaconesses were appointed to the Church in Constantinople, and among others Olympias, who distinguished herself by her self-denial and unwearied charity.¹

“This office continued in the Latin until the eighth, in the Greek Church until the twelfth century, and ceased in both chiefly on account of the abuses that had crept in. But amongst the Waldenses and the Bohemian and Moravian brethren there were still women called elders, who performed the duties of deaconesses. They superintended the arrangements of the Church, reminded the younger women of their duties (Titus ii. 4), settled disputes, and sought to prevent all that might cause scandal. They visited the sick of their own sex, consoled mourners, and assisted the needy. Many chose the unmarried state, not because they imagined that they would thus attain a higher place in heaven, but that they

¹ Sozomen, lib. viii. c. ix.

might have more leisure in the performance of these duties.

“After the Reformation the order of deaconesses was restored in various places. The Prince of Sedan, in the Netherlands, after he and most of his subjects had accepted the Reformation, bestowed in 1559 the money belonging to the suppressed convents, upon the ‘*Demoiselles de Charité*’ to assist the sick, the poor and the aged.

“The first general Synod of the Reformed Church in 1568, restored the office of deaconess, which had existed in the Apostolic Church, and we find some traces of it amongst the English refugees in 1608.”

How far the institution at Kaiserswerth has been successful in training deaconesses, it is the object of these pages to show.



KAISERSWERTH SISTERHOOD.

DURING a residence of some months in Germany, I had become acquainted with several "Sisters" from Kaiserswerth, and invariably found that their faces beamed with pleasure when they spoke of their adopted home; I became so interested in the institution, that I determined to visit it, and having obtained Pastor Fliedner's kind permission to spend a few days there, took up my abode early one morning in the Feierabendhaus.

I was received by a very agreeable and intelligent deaconess, (diaconissin) to whom I was the bearer of a letter from her sister; she immediately introduced me to Mrs. Fliedner, who arranged how my time should be disposed of.

But before proceeding to describe what I saw, I must give some description of the Institution itself.

Kaiserswerth is a small town not far from

Düsseldorf. The nearest railway station is Kalkum, whence an agreeable walk of about two miles leads to the 'Diaconissen-Anstalt.' This is situated close to the Rhine, and with its numerous houses and gardens may be said to form a small village. An old tower, now used as a store-house, and the ruins of an imperial castle, (from which the town takes its name) gives it a picturesque appearance.

The Institution consists of—

1. The Parent-house, or house of education for the two classes of sisters, namely, both the nursing and teaching sisters, during the time that they are going through the various departments, under the direction and superintendence of experienced deaconesses.

2. The Hospital.

3. The Training School.

4. The Day and Infant School.

5. The Orphan Asylum.

6. The Magdalen Asylum.

7. The Lunatic Asylum for women.

There are now 240 sisters, whose duty it is to serve in the various institutions at Kaiserswerth, and in similar houses at home and abroad, to which they may be appointed by Pastor Fliedner, —to visit the sick and poor, (as our district visi-

tors, but more systematically) to nurse the poor in sickness, when they can be spared, to attend families, who ask for their services, and, in time of war, to be ready to assist in the military hospitals. They never go singly when sent to reside in other institutions. (S. Mark vi. 7.)

Pastor Fliedner and his wife are called Father and Mother, and are looked upon with the greatest affection and reverence. The Deaconesses are received from various ranks, so that whilst some have been servants, others are the daughters of noble families. When any person is desirous of admission, she must obtain a medical certificate that her health is generally good, and a letter of recommendation from the clergyman of her parish, as well as the consent of her parents, when living.¹ If she seem in earnest, she is admitted to the ante-probationary house, which is quite shut off from the other departments; its inmates, however, work under the strict observation of the senior sisters; the period of residence in this house varies from a few weeks to a year, and some, if found incompetent, are rejected. When the superior sisters are satisfied both of the sincerity and capability of the candidate, she is admitted as (Probeschwester) proba-

¹ For further particulars, see Appendix 3.

tionary sister. She now puts on the Sisters' dress, a dark blue spotted cotton and a white cap with a plain narrow edging, and goes through each particular station (or department) under the direction of the respective sisters, who are responsible to the head mistress of the probationaries. Every afternoon some time is devoted to instruction in singing, etc., for many come quite young, and those who belong to the poorer classes often require some additional elementary teaching. Such deaconesses as are suited for it become teaching sisters. Those trained as *Lehrschwwestern* (teaching Sisters) are not required to go through all the departments; they must, however, learn something of cooking, housekeeping, and the care of sick children.

The average time of service as probationer (*probeschwester*) is one year, but this period is dependent upon the disposition and intelligence of the sister.¹ Should she be considered fit, and desire it, she is ordained (*ingesegnet*) as deaconess.² She then puts on the distinguishing dress, a blue spotted cotton for week days, and for Sundays a blue stuff, a plain linen collar, and a spotted muslin cap with a net quilling, a black satin

¹ It may vary from six months to more than two years.

² See Appendix A.

bonnet, and a black shawl or cloak ; this costume marking their office is always a protection to them, but especially in their solitary night journeys. Certain sisters are employed in making the dresses for the whole establishment.

Those who are fully admitted deaconesses are sent out, if they can be spared, to various hospitals, &c., but the demand for them is so great, that Pastor Fliedner is sometimes obliged to send those who have not completed their time of probation.

On taking upon herself the office, a deaconess binds herself to serve for five years, unless for reasons considered sufficient by the superiors she should retire, or be dismissed. Should family duties require her presence, she is not only allowed, but advised to resign her office immediately : at the end of this period she renews it for another five years, or a longer period.¹

Deaconesses have not often retired, but some have married.

The institution undertakes to provide for all sisters, when no longer capable of active service. The *Feierabend* (holyday evening) house is to be set apart for their residence during the evening of their days. There they can have the

¹ Laws of the foundation, § 6, § 7.

society of the younger deaconesses, and assist in the house, as far as they are able, and in the sick wards.

I was much struck by the sunny joyfulness which pervades the whole establishment; there is none of that gloominess and melancholy associated with black crape and iron railings, which we are so apt to connect with the name of sisters; they seem overflowing with love to Him Who hath loved us, and to have found indeed joy and peace in believing. Of course this, as every other training place in the world, has its trials; but as one of them said to me, "There is something so satisfying in the work;" and another, "If people only knew how much happiness we have, many more would come to us."

The diet is of course of the simplest description; the sisters rise at half-past four or half-past five, breakfast at half-past six, on a beverage made of roasted and ground rye, without sugar, which makes a very fair substitute for coffee; after breakfast a hymn is sung, a portion of the Bible is read, and prayer is made by one of the sisters, of course, according to German custom, extempore. Dinner at twelve, a plain soup, perhaps meat, with a liberal supply of vegetables. At three, *rye-coffee*, with one piece of white bread, and black

bread and treacle *ad libitum*. For supper soup, black bread and butter. After supper a hymn is sung, and a chapter read out of some devotional book, and prayer is again made by a sister, with special reference to the institution, for Father and Mother, (i.e. Pastor Fliedner and his wife), for all sisters at home and abroad, for all travelling, etc., as well as for spiritual graces.

The first house which I visited was the Asylum for Female Lunatics, or, as they call it, Healing Institution (Heil-Anstalt.) It is a house three stories high, in each of which the inmates are arranged, generally with reference to their former position in society. The story consists of a long gallery, into which the doors of the cells open; each is a light, cheerful looking room, with, in most cases, two beds, one for the patient, the other for a sister, who sleeps, when it is practicable, in the same room or in one adjoining; the refractory patients have a separate house. At the end of this gallery is a large room overlooking the Rhine, where the patients receive their friends, and have music. There is a chapel, with one part railed off, for those who are not quite to be trusted; also a greenhouse and a nice garden. Pastor Distelhoff and his wife (the daughter of Pastor Fliedner) reside here; there are at present

about twenty patients, but there is accommodation for many more.

I spent nearly the whole afternoon in the rooms devoted to sick children. This is a favourite post with the sisters; they have some infants only a few months old, sent to them on the mothers' death. Many come to be cured of club foot and rickets: this is called, all over Germany, even in the hospital lists, the English sickness. Those who are old and strong enough to learn, have daily some instruction from the sisters, and amuse themselves with games, or plaiting straw for making hats, mats, slippers, &c. I took lessons in this useful art from a fat, merry boy, whom the others called Grandmamma. All are taught to make themselves useful in waiting upon themselves and others. I was much pleased with the results of the kind and judicious training of the sisters: the children seemed happy and obedient.

On Sunday we got up soon after five, breakfasted, joined in the morning prayers and hymn, read and talked to the sisters who were not too busy till half-past nine; we then went to the chapel, and had the usual Lutheran service, with an interesting sermon from Pastor Distelhoff. *After* which we visited the ante-probationary

rooms, the sick wards, and surgery, where the sisters learn to make up medicines, and perform simple operations, cupping, &c. After dinner I had a delightful walk with a large party of Sisters, climbed up the ruin, and visited the prettiest points we were able to reach within our prescribed time. On our return we assembled at Church : instead of giving a sermon, Pastor Fliedner catechised children, probationary sisters and deaconesses, beginning with the first Epistle of S. Peter. This service was highly interesting, and the catechumens, it is scarcely necessary to say, were well instructed.

After Church we visited the Magdalen Asylum, the Orphan school, containing about thirty children, and the adjacent Training school, where the pupils receive instruction from the teaching sisters and the resident clergy, and give lessons in the orphan and infant schools, in presence of their teachers. These pupils (*seminaristinnen*), after passing the Government examination, are sent as mistresses to schools, or governesses to private families ; but they do not generally become deaconesses.¹

¹ Partly because their duties are not of such a nature as to require it,—and in some cases it might be difficult to comply with the rules ; partly because the difficulty of keeping up a

We next went to Pastor Fliedner's library: here books published for the institution are sold, and the mass of papers from all the houses in connection are arranged in their respective pigeon-holes by a sister, who has this charge. I need hardly say that everything is in the most perfect order, otherwise it would be impossible to keep accounts correctly, and arrange the monthly and yearly reports.

Sisters who are ill, or quite incapable of assisting, are sent to a country place at some distance, called Salem, where they stay until their health is restored.

After going through these various departments, we went into the infant schoolroom, to be present at the Sunday school. This was held by the sister to whom I was first introduced; and I was never present at a lesson which seemed to give so much pleasure to children and listeners, as well as to the teacher, who certainly understood the art of drawing out children by means of questions. At seven, as it was the birthday of one of

constant superintendence over so large a body of teachers, who are of course much dispersed, would be too great; and partly because their numbers would too much swell the ranks of those whom the institution is bound to support in sickness and age.

the orphans, there was a feast, consisting of rice, plums, and bread and butter. The room was prettily ornamented with hanging lamps and wreaths of flowers, and about twelve sisters were invited. Mr. and Mrs. Fliedner and two clergymen came. After we had sung a hymn chosen by the child, Pastor Fliedner gave a book, and a nice address. He spoke particularly of our duty, not simply to serve, but also to imitate CHRIST. After supper Pastor Distelhoff and a resident candidate kept not only the children, but us also amused for more than an hour, with tales, warning and instructive, such as the Germans excel in relating. We then concluded with a hymn and prayer.

I left Kaiserswerth with a letter kindly given me by Pastor Fliedner to the sisters at Düsseldorf, where I spent a most agreeable day in the hospital superintended by them.

I think it will not be uninteresting to trace the origin and progress of the Institution for Deaconesses (Diaconissen-Anstalt), taking as our guide a short account published by Pastor Fliedner in the "Armen und Kranken Freund."

In 1822, its founder was appointed to his first living at Kaiserswerth, an extremely small village on the Rhine, containing about two hundred of the

Reformed Faith, nearly all of whom were connected with a large velvet manufactory : the rest of the inhabitants were Roman Catholics. He had scarcely been four weeks in the place when the firm failed, the workmen were thrown out of employment, and, if not compelled to remove elsewhere, were no longer able to pay for a church and school. Pastor Fliedner was offered another living : he answered that he could not consider it consistent with his duty as shepherd to desert his flock just at a time when they most needed spiritual care and watchfulness. He therefore collected, in the neighbouring communities, enough for the more immediate wants of his church ; but, finding this would not long suffice, he undertook, in 1828, a journey through Holland and England, in order to obtain pecuniary assistance. He became interested in many of our charitable institutions, but the societies whose aim was to improve the prisons chiefly attracted his notice.

On his return, finding his small congregation did not require the whole of his time, he obtained permission (1825) to hold a service in the prison at Düsseldorf ; the space assigned for this service consisted of two sleeping-rooms, connected by a doorway, in which he stood so as to be heard by *both men and women.*

Having thus taken upon himself the office of Chaplain, he necessarily gained an insight into the melancholy state of the prisons. To use his own words, "There was no classification, no regular employment, no instruction for the children : prisons were indeed schools of vice. There was great want of cleanliness, the food and beds were bad ; but the governors of prisons in the whole province were rich."

In 1826 he travelled through Rhenish-Prussia, examined the prisons, and promoted the establishment of a prison society. And now he began to feel the need of such servants of the Church as S. Paul mentions under the title of deaconesses, to undertake the care of the female prisoners.

On his return he represented to the Düsseldorf Benevolent Society the necessity of founding an asylum, to be superintended by women, where the female prisoners might reside on their dismissal, where they might receive religious instruction, and whence, after their good resolutions were tested and strengthened, they might be sent to service in well-regulated families, or be otherwise employed. But who would undertake the management? All kinds of objections were raised. At last Pastor Fliedner declared *himself* ready to undertake it.

"In my first wife," he says, "I had indeed a faithful helper. She had for several years served, out of charity, in a house of refuge for neglected children, and had intended to devote herself entirely to the care of the prison in Düsseldorf. She obtained the assistance of an early friend, who, for want of a better asylum, was installed in a small house in my garden. We soon after received the first inmate, and at the end of the month I was able triumphantly to tell a certain Countess—who had prophesied that our plan would never succeed, and that all the inmates would run away—that things were progressing favourably. We shortly after hired a larger house, and our asylum was about to be removed, when all at once the families inhabiting the house declared they would not keep their promise of removing into a smaller dwelling. Rather than insist positively on our right, we resolved to yield, and ourselves take possession of the smaller one; but when they saw us making preparations for this, they came to a better mind, and we experienced the truth of the promise, 'Blessed are the meek, for they shall inherit the earth.'"

"Thus the work came properly into operation, and gave me and my wife much to do, both with regard to the internal and external arrangements.

We were obliged to bring together nearly all the money ourselves, for we only received from the Prison Society about £22. 10s. a year ; but the difficulty of doing this was nothing compared with that of reclaiming the degraded convicts. God, however, strengthened our weak faith, by allowing us to see the good seed spring up in the hearts of five of the inmates. We had also obtained the help of a most patient and loving assistant, who afterwards married a missionary in Borneo, where she is now working with much success."

The destitute and neglected children next attracted Pastor Fliedner's notice ; he established first a knitting, and afterwards an infant school, for children, whose mothers went out to work. This also was successful, and he had now time to consider the state of the sick poor. " How often," he says, " had I seen them almost forsaken, their bodily wants badly provided for, their spiritual quite neglected,—fading away in unwholesome rooms, and perishing like the leaves in autumn : how many even populous towns were without hospitals, and, where these did exist, I had found that, though sometimes the entrance hall was splendidly adorned with marble, the nursing was bad,—and the doctors complained bitterly of the drunkenness and immorality of the hired servants.

“And what shall I say of the spiritual care? In many hospitals there was no chaplain, and in very few a chapel: formal religious superintendence had indeed survived in the Roman Catholic hospitals, but this could not satisfy a close observer. Did not such evils cry to heaven? Did not our LORD’s terrible words apply to us? ‘I was sick, and ye visited Me not.’ Were not our Protestant Christian women able and willing to devote themselves to the care of the sick? Those who had with so much zeal and self-devotion served in the military hospitals during the wars of 1813—1815, had shown us that there were Elizabeth Fry, and many others who had not feared the pestilential air in the prisons, and our own fellow-labourers in the asylum and schools had given us encouragement and confidence.

“Had not the Apostolic Church made use of women to nurse the sick, and appointed some to the office of (*διακονος*) deaconess? Had not the ancient Christian Church, following the example of the first disciples, set apart those deaconesses as servants of the Church? and should we longer hesitate to revive this office, and restore these holy handmaids of the LORD? These and similar considerations gave us no rest.

“*But* surely our little Kaiserswerth was not the

right place to found a Protestant house for deaconesses, and to educate Protestant nurses, a place with scarcely 1800 inhabitants, nearly all of whom were Roman Catholics; it would not supply enough patients for the purpose, and was so poor that we could not *there* expect to obtain the necessary funds. Besides, older and more experienced pastors were fitter than I for such an undertaking. I went to five neighbouring towns, which I considered suitable, and begged the clergy to undertake such an institution. They replied, 'that they had too much to do; whilst I, with my small congregation and in the quiet village of Kaiserswerth, was favourably situated; that God had given me opportunities for obtaining the necessary experience during my travels, and He could also direct money, patients, and nurses to Kaiserswerth: they would help me as far as they could.'

"Well, then we thought God intended us to take this weight upon our shoulders. We first looked about for a house; just then the largest and handsomest house in the village was to be sold for £345; but we had no money; however, we bought the house on April 20th, 1836. I undertook to pay for it at Martinmas, 11th November. It was long before we received much assistance. At last a friend and her brother

promised to lend us £270 upon a first mortgage, the remaining £75 were very difficult to obtain, since we could only offer a second mortgage. However we trusted in God.

“On the 30th of May, 1836, the rules for a Deaconess Society (Diaconissin-Verein) were examined, and signed in the house of our friend Count Stolberg, whom we chose as President. We wished our society to be identified with the Church, and for this reason proposed that the Presidents of the Synod should, in virtue of their office, be members of the Council. In the meantime the inhabitants of Kaiserswerth were most anxious to know for what purpose I had bought the house. At first they thought it was for a new velvet manufacturer, or some rich gentleman; but as it came out by degrees that it was for a hospital under my management, the Roman Catholic tenants, who had a right to remain in my purchased house a whole year, began to make an outcry. ‘They had not taken lodgings in a hospital—they would not allow any patient to come into the house while they lived there—if it were attempted, they would remove, and take care to obtain several hundred thalers damage.’ They tried to excite the Roman Catholic Clergy *to prevent the establishment of a hospital under*

Protestant direction. But we were not thinking of making proselytes of the patients ; and as the best proof of this, we had chosen as our doctor a Roman Catholic, who had been recommended to us by the Council as the most skilful practitioner, although there were Protestant doctors in the town. One of these was so angry at our having preferred the younger and the Roman Catholic, that he went all over the place exciting the inhabitants against our proposed hospital. 'A multitude of patients sick of the plague, the cholera, and other infectious diseases would be carried into the hospital ; and since this was in the middle of the town, the infected atmosphere would extend itself to all parts ; the town itself would become one great Lazaretto, and every day corpses would be carried out of the hospital.'

"This gave the Roman Catholics more pretext for their opposition, and one day two Town Councillors called upon me, and required me to desist from my undertaking, telling me the whole town was against it, and they would complain of me to the Government. They advised me to buy the old House of Correction, which was just beyond the town ; but this was quite unsuitable, so I answered them quietly, that they might as well leave me in peace, for they would find the estab-

ishment of great use to the town, which was as yet without a hospital. Our Roman Catholic doctor quite lost courage, but we did not ; and in the midst of these difficulties a ray of light shone through the clouds. Besides purchase-money, we had also to provide funds for fitting up the hospital ; where these were to be found I could not tell.

“On the 1st of September I went to a missionary festival at Munchen-Gladbach ; during the meeting I did not venture to mention my scheme ; but having been invited with several others who were interested in the cause of the mission to a friend’s house, we talked about various things, and then that glorious hymn—‘JESUS CHRIST rules as King’—was sung. I felt that He was indeed all-powerful, and with renewed confidence in Him began to speak of my wish to educate Protestant deaconesses. Great sympathy was manifested ; this was a most agreeable surprise to me, for I was almost a stranger, and my purpose was known only to very few. The following morning my friends accompanied me to Düsseldorf, and on taking leave gave me thirty thalers, (£4. 10s.) which they had in haste collected the preceding evening after my departure. With a beating heart I brought the money

to my wife. But now we were to have still more encouragement. An elderly and experienced Christian lady, the daughter of a doctor at Ruhrort, was prevailed on to pay us a visit, and consult with us about taking upon herself the office of deaconess. She had for many years assisted her father and brother, (also a medical man) by nursing, and dressing wounds ; she had, at the same time, gained much experience in the spiritual care of the sick and poor ; she was, in every respect, suitable for a deaconess, but she was wavering and undecided, for one of her brothers (the doctor) was opposed to her wishes, and she herself perceived that we had made scarcely any preparations for a hospital. She was still irresolute, and upon the point of starting for home, when a large parcel came by post from Munchen Gladbach ; we opened it before her, and found, to our astonishment, a large quantity of beautiful linen, handkerchiefs, bandages, and many other things for our hospital. This, together with the advice of her brother, a clergyman in England, whom she always consulted on matters of importance, turned the scale in our favour, and she promised to come in October.

“ I travelled to Elberfeld and Barmen to make collections for fitting up. I was kindly received,

and obtained numerous subscriptions, though we could point to no fruit, not even to blossoms or leaves; we could only say the seed had been sown, which we hoped might become a tree. It is true that one lady angrily showed me the door, and asked me whether I was not ashamed of trying to found nunneries in our Protestant Church. Some favourably disposed Protestants doubted whether our plan of educating deaconesses, who should perform the same duties as the Romish sisters, were practicable; for, as they said, we had not, and indeed could not have, with our belief in the Bible, that great motive power, which they had, namely, the mistaken belief that we could, by these charitable works, merit heaven. But I could answer, we certainly have not that strong motive, for it is contrary to God's Word; but we have a far more powerful one in our grateful love to the LORD JESUS CHRIST, Who has deserved heaven for us, and bestows upon us all earthly blessings; and this love constrains us with a divine energy to devote ourselves to His service, in ministering to His sick and suffering members. October came, Sister Gertrude was expected on the 20th, but we could not wait so long—we could not rest until the *hospital* was opened. A lady from Düsseldorf

offered to assist us for nine months, although she would not become a deaconess; and our nurse, who wished to be infant school mistress, proposed to remove for a time into the deaconess-house, and help nurse the sick. Thus was our deaconess-house opened without a single deaconess.

“On the 13th these two furnished the ground-floor sufficiently for themselves and a few sick persons: they had one table, a few broken chairs, some damaged knives, some forks with only two prongs, some old worm-eaten French bedsteads, various as to form and colour. With such furniture and cooking utensils as had been presented to us, we took up our abode in the house with great joy and thanksgiving; for we knew, we felt, that the LORD had here prepared a place for us. But now would any patients come? Though many of all persuasions were well disposed towards our institution, others were working hard against us.

“However, early on Sunday morning, the 11th of October, our first patient came and begged for free admission; she was a Roman Catholic servant from the town. Several persons had tried to dissuade her from coming, and promised her a room and a nurse, but had not kept their word, so her Roman Catholic mistress put in a word for us.

“Scarcely had she been an hour in the house,

when one of the tenants, in a great passion, insisted on seeing me. Although I already had my gown on and was going to church, he required that I should that minute send the sick person away. 'He would not live in a hospital—he would indict me.' I begged him to compose himself, for I must go to service; he continued raving—he went straight to the mayor, who happened to be with some friends at the apothecary's, and demanded of him very violently, that he should immediately turn our patient out of the house. The mayor, a considerate and benevolent man, said he did not feel himself justified in doing this; then the tenant rated him in the presence of the others, and called him a stupid fellow. The mayor, who was also an officer of militia, demanded an explanation, and the collector of taxes who was present at the uproar, ran backwards and forwards as mediator between the mayor, and the tenant, and me; he was soon successful in reconciling the contending parties.

"Then the tenant went to Count Stolberg, and offered to go out of the house for one hundred thalers: upon the Count's advice I bargained with the chief tenant, who was a reasonable man, —I offered thirty thalers for them all, and promised to buy some furniture; so they went off to

Düsseldorf, and we had, to our great joy, the whole house to ourselves.

“We soon found the advantage of this, for it was not long before more patients came from Barmen, and even our own town, notwithstanding the opposition.

“On the 20th of September our first deaconess came ; some candidates for the office soon followed ; so now we had no want either of patients or nurses. Shortly before Martinmas, Count Stolberg had prevailed on a noble friend to lend us the remaining £75 to pay for the house. There was no lack of ridicule among the Roman Catholics. They said that because the sisters took no vows of celibacy, and were not subject to other conventual rules, that the whole must come to nothing.

“At first the mayor did not even take the trouble to write down the names of the sisters, he thought the whole affair of so little consequence ; we were despised ; but here also it was God’s pleasure to choose the base things of the world and things which are despised, that no flesh should glory in His presence. Thus we endeavoured to follow the Apostolic Church ; the seed was sown in faith, and the LORD has already arisen to fulfil His promises, making it to grow

up and spread out its fruitful branches over many lands. May it prove a tree of life, whose leaves may be for the healing of the sick and wretched amongst Christians and Heathens, Jews and Turks ; so that the Church of CHRIST may become a holy temple, a fit dwelling for God the HOLY GHOST."

Such was the apparently insignificant beginning of an institution which now provides daily for about 400 persons residing within its walls, and which since its foundation twenty years ago has trained 240 sisters.

The number of sick received into the hospital during the year 1855, was 774.

The training school, since its first opening, has sent out 740 teachers, during the past year 57.

The infant school averages 90 children.

The orphan asylum contains about 30.

The lunatic asylum has received during the last year 29.

The Magdalen asylum 28, and since its foundation 280.

To show that the deaconesses are valued in Germany, it is sufficient to say that they are employed in 41 hospitals, schools, and other charitable institutions, as well as in many parishes as district visitors.

In addition to this they have flourishing houses in Jerusalem, Smyrna, Constantinople, Pittsburg in North America, and other places. Five sisters are engaged in the German hospital in London.

The King and Queen of Prussia have manifested a warm interest in the institution, and the church authorities especially feel its value. Dr. Khan, general superintendent of the synod of Rhenish Prussia and Westphalia, recommended it strongly in a circular letter to his clergy; and other ecclesiastical synods have noticed it favourably.

It is satisfactory to be able to add the testimony of an eminent German physician, who after assisting for three years in a hospital served by paid nurses, had seen the working of the Kaiserswerth deaconesses in another hospital. He had been greatly annoyed by the necessity of perpetually watching the nurses, to see if they drank themselves or allowed the patients to receive anything from without, and whether they executed the medical orders with care and cleanliness. He had found the utmost watchfulness of little use, and even where the nurses complied with the external regulations, they exercised no beneficial influence on the minds of the patients. And this is generally the case with nurses who work for gain,

though there may be exceptions. The toil is great, the duties often disgusting, the pecuniary remuneration in comparison small.

He proceeds to state that where the voluntary system of nursing exists, no intemperance is ever seen. Every service is performed with the utmost kindness, cleanliness, order, and punctuality. If a shade of ill-humour is seen, owing to the ingratitude of patients, or the difficulty of pleasing them, a word of encouragement is sufficient to make such nurses recommence their work of love with fresh zeal and redoubled patience and perseverance. He says he never heard a medical man complain of a deaconess interfering with his orders, or giving her opinion on a patient's case; and he considers that the tone of mind of the patients is raised by the deaconesses. To their teaching and example he ascribes a happy change in many cases. To the objection raised by some that the patient must not be alarmed about himself, he answers, that he never had the slightest reason to suppose that any of the deaconesses had through her spiritual attendance injured the bodily welfare of a single patient; on the contrary, he had seen much benefit from it to the body.

Upon reflecting on the result to my own mind of my brief visit to Kaisersworth, I cannot but ad-

mire the extensive field of usefulness thus open to earnest, active, and pious women. I am pleased with the number, character, and definiteness of the objects provided for their labours, and struck with the appearance of health and happiness which characterizes its inmates, with the daylight of happiness which beams in the midst of sickness and suffering. I could not but contrast the aimless existence of many of my own countrywomen, the dreary regions of the fashionable world, with the wide field under cultivation by this band of sisters, who, by God's blessing, penetrate year by year further into the wilderness and rescue so many of their fellow creatures from evils more to be dreaded than want, pestilence, and the sword. Am I wrong in thinking that many, who have sought in a Church "wise in her generation" opportunities for usefulness denied to them in their own, might if rightly trained and directed, have worthily followed in the footsteps of the deaconesses of the primitive Church? At the same time however that we would recommend such an institution as that at Kaiserswerth, as a fitting sphere for the labours of earnest and devoted women, we would warn all to try themselves, lest under the influence of a temporary excitement they take a step which they may

afterwards desire to retrace. The happiness of a deaconess does not arise from external circumstances, it is a peace which the world cannot give. She must be prepared to live away from the world, without any society but that of a few sick persons and children, without beautiful services, to believe, in the midst of unbelief and sin, in the holy Catholic Church and the Communion of Saints. She must be always watching for her Lord's coming, for in the midst of the pestilence and near the field of battle is her post.¹ Whilst we would remind all that the first duty of a daughter is to show piety at home,—that we must not try to serve God by neglecting the duties imposed by Him, that if we have been unfaithful in that which is least, we shall also be unfaithful in much,—we would ask each whether she is standing all the day idle, when the Master hath called her to labour in His vineyard,—whether it can be said of her, “she hath done what she could?”

¹ At the yearly festival, 1855, eleven deaconesses were to be ordained, the number was however only eight, for, two days previously, three were ordained and sent to Frankfort, because two sisters had there died suddenly of the cholera. They started not only undismayed, but so full of joyful courage, that they sang as they were going the hymn “Oh that I had a thousand tongues.”

APPENDIX.

I.

SERVICE FOR THE ORDINATION OF DEACONESSSES.

HYMN I.

O, glorious Prince of life, defend
Thy poor house here on earth ; extend
To it Thy shielding care, and deign
That here be never done in vain
The smallest work of love ; and fill
Each soul with strength to do Thy will.
And oh, let Mary's spirit blest
Alike on every sister rest,
That they, in hope, through grief and pain,
May bear Thy yoke, and count it gain :
And if oppressive it should be,
Say to their hearts, " Come, follow Me,
For I am with thee—I am He
Who bore the Cross on Calvary."'
Then with fresh courage we'll arise,
Pursue our journey to the skies,
Fight for the home we have in view,
And following Thee, our foes subdue.
As Thou Thyself, in days gone by,
Supportedst uncomplainingly,

In silence and in gentleness,
And in a spirit full of peace,
For us the yoke of love,—impart,
We pray Thee, LORD, to every heart
That peace, which worketh full of love,
And wearies not: grant this, to prove
That Thou art in us, and that we
Even on earth are still with Thee.
O LORD, our SAVIOUR and Defence,
We seek no earthly recompense ;
But be our home Thy mercy-seat,
And we shall tread with willing feet
Our pathway here ; and striving still
Our lowly duties to fulfil,
Stand waiting for that harvest bright
Reserved for those who walk in light.

M. A.

Address.

We are to-day assembled in the presence of our LORD to celebrate a holy solemnity, to make a solemn, but joyful covenant.

In order fully to understand the deep meaning of this ceremony, let us imagine ourselves standing amongst the first members of the Church of CHRIST at Jerusalem, that model of all Christian churches upon earth, just founded by the Apostles, walking in the fear of the LORD, and fulfilled with the consolation of the HOLY GHOST.

Here, in this newly-planted garden of the LORD, when the number of the disciples was mul-

plied, were felt those wants and weaknesses which exist everywhere on earth. There were widows and orphans, poor and sick members who required daily assistance, but whose needs were overlooked for want of regular care. Then the twelve called together the multitude of the disciples, and commanded them to choose out seven men, of good report, full of the HOLY GHOST and of wisdom, to assist the widows and orphans, to take care of the sick and poor, as servants of the Church, or deacons. They then prayed, and laid their hands on them, and ordained them to the office of deacons.

Not long after the Church, in like manner, appointed female assistants, to provide for the wants of the sick and poor, as servants of the Church, or deaconesses. The Apostle speaks with praise of Phœbe, as of one in the service of the Corinthian Church, who had been a succourer of many, and of himself also. (Rom. xvi. 1.)

These deaconesses laboured after the Apostolic times, for many centuries, profitably in the Church of CHRIST. Their charity embraced the poor, the sick, prisoners and children; and in the fourth century forty were active in the Church at Constantinople.

To-day these seven women before us desire to

be appointed to a similar work of love in the service of the Church, as those forty,—as Phœbe in Cenchræa, as the seven deacons in Jerusalem. They are of good report, as those deacons ; they have prayed for the HOLY SPIRIT, and the wisdom from above (Acts vi. 3) ; they hold the mystery of the faith in a pure conscience (1 Tim. iii. 9) ; for, feeling their own impurity and sinfulness, they have turned with penitence to the SAVIOUR of sinners, and He has made known to them the covenant of grace, and purified their hearts by faith. They have also been proved, as S. Paul required of the deacons (1 Tim. iii. 10) ; they have gone through a long period of probation, that we might see whether they were skilful and unblameable in the service of the sick and poor (1 Tim. iii. 10) ; they have, under the direction of the superior and the physician, exercised themselves in the bodily care of the sick and poor, whose servants they are to be ; and, under the direction of the Clergyman, learnt to satisfy the spiritual wants of those under their care, as far as is consistent with their office. Whenever they could, they have relieved the afflicted and the miserable, and have diligently followed every good work. (1 Tim. v. 10.)

Having been found worthy to fulfil the duties

of deaconess, we will to-day, in the Name of the HOLY TRINITY, admit them to this office.

But it is fitting, my dear sisters, that here, in the presence of GOD and this congregation, the duties to which you are about to devote yourselves should again be laid before you.

You are to be servants of the Church of GOD as deaconesses, especially as ministers of her sick and poor ; but also, if need be, of prisoners and destitute children : it will therefore be your duty, according as you shall be specially directed, to serve in a threefold capacity, as

(1.) Servants of the LORD JESUS.

(2.) Servants of the sick and poor, for JESUS' sake.

(3.) Servants one to another.

First, as servants of the LORD JESUS. You are not only bound, as every Christian, to live to the honour of GOD, but you have also made it the special object of your life to serve Him with all your powers in the sick and weak members of His Body. You are therefore so much the more bound to die to all the pleasures, honours, riches, and joys of the world ; to seek your joy in this service of love, through gratitude to Him, Who took upon Him the form of a servant, and suffered death for you, even the death of the Cross.

You are not to seek for abundant earthly reward in this service ; if you have food and raiment, you must be therewith content.

You must not seek honour from man ; you must go forth unto JESUS, bearing His reproach.

You must not seek earthly pleasure and ease ; you must deny yourselves, and take up your cross daily and follow Him.

What an honour is yours ! You are to minister to Him, Whom it is the highest honour of the holy angels to serve,—the King of kings and LORD of lords,—to serve Him as His handmaid, to wait upon Him in His members.

As Mary of Bethany had always before her eyes the one thing needful, and therefore rejoiced to sit at JESUS' feet, but was also ready, when it was permitted her, to wait upon and to anoint Him,—as she did not shrink from expense, trouble, or the derision of men,—so must you always desire, on the one hand, to *hear* JESUS, on the other to *serve* Him with a love which beareth all things, believeth all things, hopeth all things, endureth all things. Then will His glorious promises be yours. He will say to you, “I was naked, and ye clothed Me ; I was sick, and ye visited Me ; I was in prison, and ye came *unto me*. Whoso receiveth a little child in My

Name, receiveth Me." "Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world." (S. Matt. xxv. 36, 34.)

Secondly, as servants of the sick and poor, for JESUS' sake. As S. Paul made himself servant unto all, that he might gain the more, so must you be specially servants of the sick and poor, not to obtain praise from them, but out of love and submission to the LORD, Whose representatives you are.

Therefore you must not serve them with such indulgence as might strengthen their perverse will, but always with the holy zeal of parental affection striving to win their souls for the LORD.

Thirdly, as servants one to another.

It is your duty, my sisters, when several of you are working together, to show that love which leads us in lowliness of mind to esteem others better than ourselves. (Phil. ii. 3.) Whosoever will be great among you, let her be the servant of all. If you are one, by a living faith in our common LORD and SAVIOUR, you are more nearly related to one another than if you were united by the closest ties of blood. You are acknowledged as daughters by the Great High Priest, Who says to you, "By this shall all

men know that ye are My disciples, if ye love one another." (S. John xiii. 35.)

As such, Christian servants, it is your duty,

Finally, with childlike obedience to respect the authority of the superiors of the deaconess-institution who are over you in the LORD, and labour among you with parental love.

In the presence of God and this congregation I now demand of you,

Are you determined faithfully to fulfil these duties belonging to the office of a deaconess, in the fear of the LORD according to His Holy Word?

Answer. Yes.

May JESUS CHRIST, the chief Shepherd and Bishop of your souls, seal your profession and vow with His yea and Amen, and own you for ever as His. Amen.

Draw near, and give me and the superior your hands in confirmation of your promise.

Kneel down.¹ The triune God, God the FATHER, SON and HOLY GHOST, bless you, make you faithful unto death, and give unto you the crown of everlasting life. Amen.

Let us who are here assembled, and desire for these deaconesses salvation and blessing, pray for them.

¹ The deaconesses are ordained with imposition of hands.

O come let us worship and fall down, and kneel before the LORD our Maker.

(The congregation kneel.) FATHER of mercy, Who hast led these Thy servants to Thy SON, so that they have given themselves up to Him for His own possession, and desire to serve Him with all the powers of their body and soul in administering to the sick and poor ; we humbly beseech Thee, be merciful unto them and direct their hearts into Thy love and into the patient waiting for CHRIST, that they may live and work in Thee and rejoice in Thy favour always.

O LORD JESUS, Thou merciful High Priest, Who hast purchased these souls with Thy Blood ; Thine they are : they have devoted themselves to Thy service. Enlighten them with the bright beams of Thy truth, strengthen the weak by Thy power, and give them an abundant measure of Thy meekness and humility, that they may acknowledge themselves unprofitable servants before Thee, and desire to be and do nothing of themselves, but only to the honour of Thy glorious Name.

O GOD the HOLY GHOST, Thou Spirit of peace ; replenish them with Thy peace, that they, as Thy messengers, may bring peace to the homes and families of the sick, and the circle of sisters ;

grant that they may be ever adorned with the ornament of a meek and quiet spirit, and may be so governed by the spirit of obedience towards all their superiors, feeling that in performing their commands they are obeying Thee. (Heb. xiii. 17 ; 1 S. Pet. ii. 13 ; 1 Cor. xiv. 34.)

Grant them to know, O triune God, that they serve Thee and not man ; pour out Thy peace upon them like a river. (Isa. xlvi. 18.) Let Thy free SPIRIT sustain them, that they may always feel that it is good for them to be in Thy service, that godliness hath the promise of the life that now is and of that which is to come.

And when duty calls them afar off, go Thou with them as Thou didst with Jacob. Keep them by Thine angels in all their ways, lest at any time they dash their feet against a stone ; lead them with Thy Fatherly hand ; guard them by Thy watchful eye, that when they walk through the dark valley they may not fear, and in the hour of death clothe them with the white garments of Thy righteousness (Rev. iii. 5), and give them palms of victory in their hands (Rev. vii. 9), and grant unto them the crown of life. (Rev. ii. 10.) Amen. Amen.

HYMN II.

(Before the Celebration of the Holy Communion.¹)

LORD, let them of those five be found,
Who when they hear the joyful sound
Of Thy return, shall bear
Their shining lamps, and on that morn
To greet Thy Second Advent's dawn,
With joyful hearts prepare.

O LORD, we make our prayer to Thee,
That faith, and hope, and charity,
May all their hearts inspire :
O Thou, of ev'ry light most bright,
Before Whom darkness turns to light,
Quicken each good desire.

Preserve their souls in faithfulness,
Come quickly, heal, renew, and bless ;
Grant that each hour may be
So counted, blessed LORD, as Thine,
That some good deed in each may shine,
Each day be given to Thee.

Exhortation.

Ye have now entered as servants of CHRIST into His vineyard ; to you is entrusted the joyful duty of ministering to your SAVIOUR in His sick and weak members. Arise, then, arise, my sisters, gird yourselves as the wise virgins for His

¹ The newly-ordained deaconesses receive the LORD's Supper.

service. Behold, the Bridegroom cometh, go ye out to meet Him, with your lamps in your hands. He standeth at the door and knocketh, in the form indeed of a servant, in the sick and miserable around you. Open then unto Him (Rev. iii. 19), feed Him in the hungry, clothe Him in the naked (S. Matt. xxv. 40), receive Him in His little ones (S. Matt. xviii. 5), visit Him in the prisoners, bind up His wounds in the sick, and accompany Him in the dead to His last resting place.

Yours is a blessed office, but one also beset with difficulties ; how soon will the hands become weary and the knees feeble ! (Isa. xxxv. 8.) Yet, thanks be to God, ye know the Bridegroom of your souls, when He comes to you, in other form than that of a servant ; ye know Him as the LORD of Glory, Who anoints with the oil of gladness of His HOLY SPIRIT ; therefore have ye desired this feast of mercy. Ye say, I have need to be fed of Thee, and comest Thou to me ?

And lo ! He is here, the King of Glory, and saith, " Come unto Me, all ye that labour and are heavy laden, and I will refresh you." There He, the Bridegroom standeth, in glorious Majesty ; He desires to adorn you with His wedding garment, —to give you Himself, and all His Divine power,

in the Communion of His Body and Blood. O ye have well done that ye are come ; all things are ready. Open, then, your hands, your mouth, your heart, and receive of His fulness grace for grace. (S. John i. 16.) Yea, taste and see how gracious the LORD is. Blessed is the man that trusteth in Him.

During the administration is sung,

O CHRIST, Thou Lamb of God, Who takest away the sins of the world : have mercy upon us.

O CHRIST, Thou Lamb of God, Who takest away the sins of the world : have mercy upon us.

O CHRIST, Thou Lamb of God, Who takest away the sins of the world : grant us Thy peace.
Amen.

The Thanksgiving.

Concluding Hymn.

Source of all bliss and joy divine,
My deepest love, O LORD, is Thine ;
To feed, to clothe, to solace Thee,
Oh, SAVIOUR ! this is granted me.

When in true thankful love we bear
The poor man's burden, grief and care,
These words to us are sent from Thee,
" Come, O ye blessed, unto Me."

All those who little children love,
Whose tender hearts with pity move

For ev'ry sufferer here below,
For the lone captives in their woe ;

Those who behold the poor's sad tears,
And still their weeping and their fears,
To them a bright reward Thou'lt be,
A shield, a guard, a panoply.

With heavenly fire then fill each heart,
O, JESUS, and to us impart
Still more of love, until it be
Our highest, chief felicity,
On earth to minister to Thee.

Then the Blessing is sung,

The grace of our LORD JESUS CHRIST, and the
love of GOD, and the fellowship of the HOLY
GHOST, be with us all. Amen.

II.

QUESTIONS FOR SELF-EXAMINATION.

The following is a series of questions for self-examination, prepared with especial reference to deaconesses by Pastor Fliedner. He has arranged others for those who are preparing to receive the Holy Communion.

Introductory Remarks.

In order that the sisters may become better
prepared to perform their earthly duties to the

honour of our LORD JESUS CHRIST, and more fitted to receive the heavenly treasure (Rev. ii. 17), we have arranged some questions for self-examination, which they are required to ask themselves, in the presence of God, at least once every week.

*(Questions for) Self-examination for Deaconesses
and Probationary Sisters.*

Kneel down, my sister, in silence and deep humility before the holy God, Who is a judge of the thoughts and intents of the heart, and pray thus with David: LORD, Thou searchest me out, and knowest me; Thou knowest my downsitting and mine uprising. Thou understandest my thoughts afar off. Thou art about my path and about my bed, and searchest out all my ways. For lo, there is not a word in my tongue, but Thou, O LORD, knowest it altogether. Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me, and lead me in the way everlasting."¹ Thou dost admonish us by Thine Apostle: "Examine yourselves whether ye be in the faith; prove your own selves."² O LORD, I must confess, with

¹ Ps. cxxxix. 1—4, 23, 24.

² 2 Cor. xiii. 5; iii. 5.

him, that I am not sufficient of myself to think *any good thing* : but do Thou enlighten the eyes of my understanding, that I may know how I stand before Thee. And grant Thy blessing to me during this examination, that it may be to Thy honour and my own salvation.

Concerning the morning.

1. Did I, on waking, think first of GOD with praise and thanksgiving (Ps. lvi. 3, 7), or of earthly things ?

2. Did I pray for renewed grace and forgiveness, for fresh love, humility and wisdom, to enable me to perform my duty for our SAVIOUR JESUS CHRIST's sake ?

3. Did I omit to mention in my prayers those committed to my care (Eph. i. 15—19), the sisters, those dwelling with me, my relations, my spiritual pastor, and all others who are set in authority over me ?

4. Did I pray that I might, all the day, do everything as in GOD's sight, seeking the approbation of my SAVIOUR, not desiring to please men ?

5. Did I rise punctually, and dress quickly, with due regard to propriety and neatness, but *without* ministering to vanity ?

6. Did I in silence collect my thoughts, and prepare myself for the united morning devotions? Did I unnecessarily omit them? Did I join in them with my whole heart, and seek to make them profitable to myself?

Concerning External Duties.

7. Did I take care that the rooms intrusted to my charge should be at the proper time swept, arranged, aired, warmed, &c.? and when I had to provide for the bodily wants of others, did I do so kindly and faithfully?

8. When I had to nurse the sick, did I endeavour to be present at the visits of the physician? Did I carefully listen to his directions, and conscientiously follow them?

9. Did I take care that those intrusted to me obtained wholesome and sufficient food, according to his directions? and if this was not the case, did I hesitate to give information in the right quarter? Did I, as far as I was able, prevent those intrusted to my care from eating too much, or forbidden food, or becoming in other ways spoiled or pampered?

10. When I had to attend upon the sick, or poor children, did I care for their bodily wants, for order and cleanliness, and lead them as much

as possible to maintain this, and to employ themselves in suitable and useful occupations?

11. Have I myself industriously endeavoured to learn such occupations,—e.g., needlework, gardening, &c., as well as simple surgical operations?

Concerning Spiritual Duties and Teaching.

12. When I had to assist those intrusted to my care at their devotions,¹ did I carefully prepare myself for it, and seek to make it edifying and instructive to them, and not keep them too long?

13. When I had to take care of and give instruction to children or other pupils, did I carefully prepare myself beforehand, and impart it faithfully, looking up to God? Did I watch over them as much as possible during their school hours? Have I endeavoured to train their heart and soul aright, and sought to bring them up in the nurture and admonition of the LORD? (Eph. vi. 4.)

14. Have I endeavoured to make him who has the care of their souls acquainted with their spiritual wants, and as far as I could, sought pastoral

¹ As it is not the custom in Germany to use generally forms of prayer, the sisters have to pray without a book.

counsel to assist me in training them religiously, and acted upon it ?

15. Have I procured for them, as far as it was in my power, a sufficiency of spiritual food,—e.g. religious books, but above all the Bible,—and tried to direct them so that they might read profitably ?

16. Have I sufficiently sought to cheer and gladden my sick children,—e.g. by taking walks with them, singing, telling tales, playing, and so on,—teaching them to “rejoice in the LORD always?” (Phil. iv. 4.)

17. Have I led them to sanctify Sunday and holy days, and spend them profitably for their souls, as well during Divine Service as before and after ; and in doing this, sufficiently considered the circumstances of each ?

*Concerning my conduct to the Sisters and Superiors,
and others.*

18. Have I endeavoured to show sincere love to those living with me, especially to the sisters, that we might be of one mind in the LORD ? (As S. Paul admonishes Euodias and Syntyche, Eph. iv. 2.) Have I allowed “the sun to go down upon my wrath,” (Eph. iv. 26,) or sought

Christian reconciliation before going to rest?
(Eph. iv. 31, 32.)

19. Have I always been obedient to the Sisters immediately set over me, as well as to my other superiors, with childlike submission, without murmuring or complaining to others (according to the admonition of S. Paul, 1 Thess. v. 12, 13; 1 S. Pet. ii. 13, 16)? Have I allowed any feelings of bitterness, or anger, or dislike to arise in my mind towards those who blamed me? or if such arose, did I immediately recognise their sinfulness, strive to overcome them, confess them to the LORD, and earnestly beseech Him to give me a kind and affectionate *heart*?

20. If any duties which had been imposed upon me seemed too difficult, or unsuited for me, did I first mention this to the sister immediately set over me? and if I thought she treated me unjustly, did I complain of her treatment to the other sisters, and judge her uncharitably? or did I, for the time being, endure the evil with a meek and quiet spirit (according to the Apostle's admonition, 1 S. Pet. ii. 19), and then seek redress from those still higher in authority?

21. Have I concealed anything from my superiors which I was conscientiously, or by the rules *of the house*, bound to tell them immediately,

whether it related to myself, or others, or the institution?

22. If other sisters have been placed under my care, that I might direct them in their work, or receive assistance from them, did I always treat them with kindness, meekness, and humility, as our SAVIOUR teaches us by His example (S. John xiii. 2—15,) and by His word (S. Mark x. 42—45, and S. Matt. vii. 12.) If it became my duty to admonish or punish, have I endeavoured to do it always in a spirit of holy love, and as kindly as possible, in words and manner, also as privately as could be? (S. Matt. xviii. 15, 16.) Did I prepare myself for it by looking up to God? and did I pray for the offender? (S. James v. 16.)

23. Has the fear of man or the desire to please man, led me to be silent, when my duty required me to admonish or punish? (S. Luke xvii. 3, 4; Eph. v. 11; Gal. i. 10; 1 Sam. iii. 13; Isa. lvi. 10; Prov. xxvii. 23.)

24. In my work, did I look upon my own things, instead of on those of others, or seek to impose the difficult and disagreeable duties upon others, instead of rather doing them when I could myself, as a servant of the sisters, for JESUS' sake? (Phil. ii. 3, 4.)

25. Have I kept my tongue in check, avoiding all frivolous and useless gossiping, both with the sisters, patients, and others residing in the house, and avoided an unsuitable intimacy with the two last classes of persons ? (S. James ii. 26.) Have I related things which I ought not to strangers about the sisters ?

26. Have I shown a partial love towards some sisters, and on the contrary repelled others ?

27. Have I remembered in my prayers all the wants of our Deaconess-Institution, and all the sisters connected with it : also all other similar institutions and missionary societies for the extension of the Protestant Church ?

28. (If stationed far from Kaiserswerth.) Have I endeavoured to keep up the connection with our parent house by regular correspondence and reports, by keeping monthly hours (of prayer) and following the other directions of the superiors there : have I tried to excite in those around me sympathy for it ?

29. Have I, during the time of my service in this part of the LORD's vineyard, endeavoured always to maintain a serious, dignified and reserved behaviour, as is becoming a deaconess of the LORD, and not sought the intimate acquaintance of any man ? (1 Cor. vii. 34.)

Concerning the training of my own soul and my improvement in performing the duties of a deaconess.

30. Do I accustom myself daily to hold communion with the LORD in prayer at other times besides the fixed hours of prayer? (1 Thess. v. 17; Col. iv. 2; S. Luke vi. 9, 13; S. John xiv. 13, 14; Ps. lxxiii. 28.)

31. Do I diligently read the Holy Scriptures (Acts xxii. 11), that they may be profitable to me for doctrine, for reproof, for correction, for instruction in righteousness? (2 Tim. iii. 16; S. John v. 39; Ps. cxix. 10, 5.)

32. Have I been led to acknowledge my sinfulness by diligent examination of my heart and conduct, and with penitent faith earnestly prayed for forgiveness of my sins? Have I the assurance of the forgiveness of my sins, and my regeneration by the HOLY GHOST: and if not, do I daily pray for it? (2 Cor. xiii. 5; Acts xix. 2; 2 S. Pet. i. 10, 11; Rom. viii. 14—16; S. Matt. v. 3—9.)

33. Do I endeavour to prove myself a disciple of the LORD JESUS by a constant endeavour to become lowly in my own eyes (as David, as S. John the Baptist, and S. Paul: 2 Sam. vi. 22; S. John iii. 30; 2 Cor. iv. 16; xii. 9, 10), by firmly

renouncing the world and its pleasures (1 S. John ii. 15, 17), by purifying myself from all pollution of the flesh and spirit, especially from my favourite sins, by a daily advancing in holiness and in the fear of God (2 Cor. vii. 1; Phil. iii. 12, 14), and by bringing forth the fruits of the Spirit? (Gal. v. 22.)

34. Have I spent the whole of Sunday as the LORD's day, and exclusively in His service? (Isa. lviii. 13.) Did I prepare myself for the public service by self-examination, by collecting my thoughts and withdrawing my mind from earthly cares, by reading the Holy Scriptures, that the LORD might open my heart to attend to the things spoken? (Acts xvi. 14; Eccles. v. 1, 2; Ps. xxvi. 6.) Have I been present at Divine service as often as I could, and solemnly pondered what I there heard in my heart? (S. Luke ii. 19; Heb. x. 15; S. Matt. xviii. 20; xxvi. 55; Acts ii. 46.) Have I endeavoured to spend the time after service for my own bodily and spiritual strengthening and refreshing, remembering to keep holy the Sabbath day?

35. Have I diligently thought on my baptismal vows, and on their renewal in the presence of God at Confirmation? (Eccles. v. 3, 4; Ps. l. 14, 16, 17.)

36. Has the frequent thought of the sufferings and death of CHRIST, been to me a shield to quench the fiery darts of the wicked one? (Eph. iv. 16.)

37. Have I embraced every opportunity of receiving the Holy Communion, endeavoured to receive it worthily, and then, as at other times, sought the advice of him who has the care of my soul?

38. Do I seek to enrich my mind with Christian and other useful knowledge, as it is profitable for my office? Do I take advantage of the lessons offered to me and use all other opportunities of improvement faithfully to the honour of God? Do I endeavour to do this when I am stationed far off, and obtain for this purpose advice from the parent house? Do I allow myself to be so absorbed in learning or teaching that it leads my soul rather away from than to God? Do I seek so to turn all my learning and teaching to His service, that the acknowledging of the truth may lead me to eternal life, that I may grow in grace and the knowledge of our LORD and SAVIOUR JESUS CHRIST? (Tit. i. 1, 2; 2 S. Pet. iii. 18; 2 S. Tim. ii. 25, 26.)

39. Have I omitted to take care of my bodily health as it is my duty, by enjoying fresh air at

the appointed times, by moderation in eating and drinking, not indulging my appetite or breaking the rules of the house? (1 S. Tim. v. 23 ; 1 Cor. x. 31.)

40. Do I regularly consider the rules of the house, and the duties of my office there set forth, and the passages in the Bible upon which they are founded (Rules for the house, §§ 3—5), and my vows as deaconess? Do I use these questions once every week?

41. Do I earnestly struggle against all vanity, keeping conscientiously to the prescribed dress, adorning myself with the ornaments required in Holy Scripture? (1 S. Tim. ii. 9 ; 1 S. Pet. iii. 3, 4.)

42. Have I sought to be faithful in that which is least (S. Luke xvi. 10), obeying all other prescribed rules, for the LORD's sake, however unimportant they may seem, that no loss or injury may occur to the institution which I serve, through my fault? (S. John vi. 12.) Do I remember that our institution is only supported by charity, and receive all that is given me with thanksgiving?

43. When not permitted to see the fruits of my labour, have I allowed myself to grow desponding and idle in my work, instead of hoping *even against* hope, and looking upon myself as a

sower who must wait patiently for the blessing from heaven (S. James v. 7, 8) and trusting in God's promises ? (Isa. xlix. 14 ; lv. 10, 11 ; Ps. xc. 16.)

44. If God allows me to see the good seed spring up into the hearts of any amongst whom I labour, do I give all the glory to Him, Who has given me power and opportunity, and acknowledge myself an unprofitable servant ? (S. Luke xvii. 10.)

45. Have I in all my actions, even when not actively employed in the duties of my office, sought to show that I am the LORD's servant, giving offence to none, but rather seeking the honour of the sisterhood ? (2 Cor. vi. 3.)

46. Do I daily endeavour to give up my will more entirely to God, forgetting those things which are behind (Phil. iii. 13 ; S. Luke ix. 62), forsaking with my whole heart all that I have (S. Luke xiv. 33), even all those which were formerly my favourite thoughts and wishes, that they may not disturb me in my holy service, but I may be able to serve the LORD JESUS always with more faithfulness, perseverance, and self-denial in His vineyard ?

47. Do I receive all the sufferings which God sends me, with submission ? Do I seek by them to grow in patience, in renouncing my own will, in obedience to the will of God ? (Heb. x. 35.)

36 ; S. Matt. xvi. 14, 25.) Do I cast all my care for the future upon Him, knowing that His grace is sufficient for me (2 Cor. xii. 9), so that my mind may not be moved from the peace of God and the simplicity which is in CHRIST JESUS, that I may seek to rejoice in Him always, and to be careful for nothing, but in everything by prayer and supplication with thanksgiving make my requests known unto God ? (2 Cor. xi. 3 ; Phil. iv. 4—7 ; S. Matt. vi. 31—34.)

48. Is it my joy to be dead indeed unto the world, to walk by faith, having my life hid with CHRIST in God ? (Col. iii. 1—3 ; Gal. ii. 20.)

49. Is my aim in every thought and deed to advance the glory of God and my own salvation, as well as that of others, so that I am able to say, "to me to live is CHRIST, and to die is gain?" (Phil. i. 21.)

III.

EXTRACTS FROM RULES FOR DEACONESSSES.

Any person who wishes to become a deaconess¹ must be able to read well, write, and know something of arithmetic. She must be eighteen, and

¹ Many more educational qualifications are required of those who are to be specially trained for teaching-deaconesses in the training school.

usually not above forty. She must express her wish in writing to the directors, and send with it

(1.) A certificate of Baptism.

(2.) A short account of her life, composed by herself.

(3.) A testimonial of good moral character from her pastor.

(4.) A medical certificate of good health.

She must obtain the consent of her parents, if living.

Every deaconess must go through a probationary period of from six to twelve months: this time shall be extended if it seem desirable, to two or even three years. It is to be spent in the institution. The probationary sister is expected to perform cheerfully all the work imposed on her, and in a docile spirit to receive all the directions and instructions given her.¹

When she becomes a deaconess, she receives a salary of £3. 15s.

A deaconess is not received unless she be elected by a majority of those then residing in the house.

¹ The sisters are encouraged to make use of the library, and to take every opportunity of obtaining such instruction as may improve their minds and assist them in their work; e.g. to study foreign languages, singing. A museum of natural history is in progress.

Some Special Duties of the Sisters.

To observe punctually the directions of the doctor, with regard to medicine, nursing, and diet, lighting, warming, &c., without speaking against his advice, and to inform him daily of the patient's state. To make use of no remedies but those prescribed by him. To send for a Clergyman as soon as the patient desires it. To read to those of their own communion the Bible or other edifying works, according to the direction of the Clergyman. To pray with him, and, if the Clergyman desire it, to inform him of the patient's state of mind.

The deaconess must endeavour to perform all her duties without noise. She must be kind, cheerful, patient, and watchful, so that it may appear she serves the sick for CHRIST's sake. In her spiritual care of the sick she must endeavour to point out to them the love of GOD—that though He woundeth, His hands make whole (Job v. 18); that He allows us to suffer in the flesh that we may cease from sin (1 S. Pet. iv. 1); that He makes whole that we may sin no more (S. John v. 14); and that the works of GOD may be made manifest in us. (S. John ix. 1—3.) She must consider her patients as those who by means

of their cross are placed in CHRIST's school; she must be kind and patient, yet not always speak only of God's grace, but when necessary, warn and exhort to listen to the awakening voice from above. "Those whom I love I rebuke and chasten : be watchful, therefore, and repent." (Rev. iii. 19.) Especially she must strive to promote Christian resignation to God's will, that the patients may not vex themselves with anxious thoughts about their recovery or worldly cares, but may cast all their care upon God, in everything by prayer and supplication with thanksgiving making their requests known unto Him (Phil. iv. 6), caring only for one thing, that they may please the LORD ; whether they live, living to the LORD, or whether dying, dying to Him.

The deaconess must not allow the patients to talk much of worldly things, nor even allow them to converse so much on religious matters that they have not time for meditation and communion with God. This would besides be injurious to herself. She must by no means dispute with the sick, nor allow them to dispute with one another about religion. She should employ the patients in useful work, as far as their strength will allow.

*Attendance on the sick in the town of Kaiserswerth
and other places.*

If a deaconess be required in a family, the superior shall first visit it and appoint a sister or sisters. These sisters shall not be assisted by relations or friends in their treatment. If any sister find her services superfluous, she should leave, since her duty is not to amuse or be simply a companion. She shall take her meals alone or in the patient's room. She must observe a prudent reserve in her conduct to all members of the family, and devote herself entirely to her patient. She must not repeat what she hears, nor allow any gossiping with servants or others. She must not go out, except when it is necessary to call the doctor or Clergyman immediately. She must not make acquaintance with or visit the neighbours, the duties of her office allow her no time for it. If change of air be necessary, permission will be granted to the sisters to stay with relations, or sometimes friends. A sister is not permitted to receive any presents; should these be pressed upon her, she must send all to the institution to be placed in the sisters' box, the contents of which are devoted to Christmas presents, &c., to the sisters, or journeys for the benefit of their health.





